Duplicate

The Congregationalist

In This Issue

Be Sure To Read

"Unalienable Rights"

"We Must Yet Choose Freedom"

"Days Of Danger For A Church With Power"

VOLUME 3 JUNE, 1960 NUMBER 6

"Stand fast therefore in the liberty wherewith Christ hath made us free." — Galatians 5:1

NEWS NOTES

Growth at Fourth Church, Chicago. Attendance at Fourth Congregational Church, Chicago, has doubled since Rev. Edward F. White became pastor last October. The bulletin of this Church for April 3 contains the suggestion, "If you had trouble finding a seat at church last Sunday, we suggest that you attend early these next two weeks. The fire laws are very strict regarding the limitation on the number of those who can stand during the service."

New Facilities at Arbor Grove. Purchase of a half-acre lot contiguous to Arbor Grove Congregational Church, Jackson, Michigan, was authorized by the Church members at a special meeting on February 21, 1960. The property, located at 2607 McCain Road, just east of the Church includes a house and three-car garage which will provide temporary Sunday School and storage facilities for the Church. The Church's Board of Trustees has indicated that the present buildings may be replaced at a later date as part of the Church expansion. Purchase is being financed by sale of non-interest bearing bonds to members and friends of the Church.

Culled From a Church Annual Report. Under the heading "A Layman Speaks," the Moderator of one of our National Association Churches says, "After reading the Constitution, By-Laws and Creed proposed by the forming United Church of Christ, I am more than ever glad that our minister had the foresight and courage to stand against this merger of the Congregational Churches with the Evangelical and Reformed Church. The Constitution and By-Laws go back again to central control by hierarchy that takes away the independence of the member Churches. It has a creed that goes back to ancient times when men's thoughts and beliefs were governed by superstition; and that world was governed by miracles.

What chance would our little world have, whirling through space in this vast universe if all was not controlled by law and order? We cannot accept a creed that takes away from the individual the right of independent thought and belief. I am glad that I can be a member of a Church that does not dictate . . . where one can believe and let believe."

Fund Raising at Clear Lake, Iowa. A successful campaign for funds to erect a new house of worship was conducted by the First Congregational Church of Clear Lake, Iowa on April 24th. More than $110,000.00 in cash and pledges was received, and it is hoped that work can start soon on the new structure. Mr. Harold Thompson is Chairman of the Finance Committee.

Heston Records Freedom Speeches. The "Freedom Speeches" of Moses as found in the Old Testament have been recorded by the well-known motion picture actor, Charlton Heston, who took the part of Moses in "The Ten Commandments" and the title role in "Ben Hur." These speeches are recorded by "Vanguard Labels." Mr. Heston is a member of The Church of Our Saviour, Congregational, Granada Hills, California.

Pastoral Change. Dr. John C. Eichorn, who has for some time been serving a Church in Guadalajara, Mexico, has gone to the First Congregational Church of Forest City, Iowa.

"THESE THINGS ONLY"

(This poem was dedicated to the students at Piedmont College. Demorest, Georgia, by the Women's Association of First Congregational Church, Los Angeles.)

These things only are forever;
Your God, your Christ, your soul.
Over one you have dominion —
Only one that could be sold.

Will you sell it at a bargain,
Or will you call your soul your own,
Bowing only to your Master
And never to the world alone?

Will you fling your banner higher
As you hold aloft His dream,
Build your castles near the starlight,
Ever following the Gleam?

"Yes," you say, in high commitment,
"These will be my goals in life,"
Yet you know the years can harbor
Heartache, bitterness and strife.

When the future brings you conflict
We, as friends, sustaining you,
Urge you ask your God for guidance,
Strength and power to lead you through.

Join to knowledge gained at Piedmont
Glowing spirits, clean and whole,
For these things only are forever;
Your God, your Christ, your soul.

JUNE H. FIFIELD

Our Cover Picture

"John Eliot Preaching to the Indians," a well known painting on the walls of Bible House, New York, is used on our cover this month by courtesy of the American Bible Society. The Rev. John Eliot of Roxbury, Massachusetts, was the first missionary to the Indians in New England. While his work was not appreciated by many of his fellow-Puritans at the time, he is recognized today as one of the greatest ministers of the early colonial period.

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NORTHERN NEW ENGLAND MEETINGS

The annual meeting of the New Hampshire League to Preserve Congregationalism was held at the Village Church in Derry on April 23. After a devotional service led by the pastor, Rev. Albert H. Cornwell, the meeting was called to order by Mr. Norman S. McKendrick, Chairman. Addresses were given by Rev. Neil H. Swanson, Jr. and Rev. Joseph J. Russell. After luncheon the program of the League was discussed. The following officers were elected: Chairman, Rev. C. Shannon Morgan, Pittsfield; Vice Chairman, Mr. Norman S. McKendrick, Exeter; Corresponding Secretary, Mrs. Arthur J. Benoit, Dunbarton; Recording Secretary, Miss Leona M. Batchelder, Milford; Treasurer, Mr. Herbert Tinker, Wolfeboro.

The Congregational Christian Council of Maine met on April 25 at the North Deering Church in Portland, Rev. Robert Haldane, Sr., pastor. Rev. Clayton E. Richard of Calais, Moderator, presided. After a devotional service led by Rev. Harold E. LeMay of Eliot, a business session was held, after which Rev. Joseph J. Russell spoke on "Our Ultimate Aims." After luncheon Rev. Neil H. Swanson, Jr. spoke on "What Kind of Unity?" The following officers were elected: Moderator, Rev. Lewis A. Chase, Wells; Vice Moderator, Rev. Thomas J. W. Cornish, Cornish; Scribe, Mr. Robert L. Ness, Newport, and Treasurer, William S. Cole, Esq., Newport. Trustees, Rev. Edward A. Smith, Houlton, Mr. Hammond Sweetser, Cumberland Center, Mr. John D. Brown, Mexico.

Ordination at East Machias, Maine

On Sunday, May 1, 1960, Charles H. Hall (A.B., Boston University; B.D., Bangor Theological Seminary), pastor of the Congregational Churches at East Machias and Machiasport, was ordained to the ministry. An ecclesiastical council of the Churches of the Washington Association examined Mr. Hall in the afternoon, and unanimously voted to proceed with the Churches to his ordination. At the evening service the sermon was delivered by Dr. Walter L. Cook of Bangor Theological Seminary. Rev. Joseph J. Russell gave the Charge to the Minister, Rev. William R. Riddiough offered the prayer of ordination, and Rev. Herbert L. Wass extended the Right Hand of Fellowship.

Baptists Withdraw From Union Plan

The Assembly of the Baptist Union of Pakistan, on receiving reports from its constituent District Unions, has resolved not to proceed with negotiations for a United Church of Pakistan based on the present plan of Union. The grounds of the Union's decision are three-fold: that there seems little hope of obtaining any real freedom of conscience under the present Plan of Union over the matter of the baptism of those who, after being christened as infants, wish to be baptised as adult believers; that the wide and divergent interpretations that are possible of some sections of the plan, particularly those regarding the ministry and Church government, offer little prospect of a genuine Union; that in the geographical and ecclesiastical situation in East Pakistan the proposed United Church would effect little more than the creation of another denomination. The Union has set up a strong committee to negotiate with the other Churches in East Pakistan with a view to the establishment of a federal type of United Church.

(From *The Christian World,* London, March 17, 1960)

Pew Dedication At Mayfair

At a special Dedication on Sunday, April 3, Mayfair Congregational Church of Toledo, Ohio was the recipient of thirteen pews and a clergy seat for its sanctuary and chancel. The Friendship Club, a new afternoon women's group of the church, had assumed the responsibility of completing the seating arrangement with nineteen pews for the new sanctuary. The

Junior High Girls' Class and Rev. Karl Ostberg Dedicate Pew

first six pews were dedicated last November at the Thanksgiving Service. All of the pews and the clergy seat were donated by the members and many friends of the Church. Rev. Karl Ostberg prepared a special sermon and the Senior Choir sang appropriate music for this occasion.

As their names were read by the pastor, the donors cut the ribbons to gain entrance into their own pews, each of which bears a brass plaque with names inscribed. As they entered the pew, each person was presented with a memorial program.

Mr. Norman S. McKendrick of Exeter, New Hampshire, was one of the generous donors. His pew now graces the chancel to accommodate the choir. It was accepted in proxy for Mr. McKendrick by Mr. Meade Thompson, moderator of the Church. It was with great honor and humility that his pew was dedicated to the Church. A most heartfelt thanks is extended to all who helped to complete this project.

WE MUST YET CHOOSE FREEDOM

(Condensed from a sermon by Rev. Lowell E. Erickson, Minneapolis, Minnesota, winner of second prize for sermons in the National Association Educational Project, 1959.)

The Constitution for the United Church of Christ has as yet only been proposed, but I believe it is safe to assume that in substance it will be adopted as it is written. It has very carefully preserved the autonomy of the local congregation, in terms of the local congregation's control of its property and management of its own affairs, but it has defined very precisely the relationships that exist between clergy, the local Church, the Association, the Conference and the General Synod, and in that definition there is an implicit restriction of freedom of movement and expression. It is at the point of the standing of the clergy that the most stringent rules have been proposed, such as determining the standards of ordination, ministerial standing and ministerial placement. This is a devious and questionable approach at standardizing the practices of the member churches. We might go further and suggest that the very fact of a national constitution governing the good order of the Churches is in itself a source of possible restriction of the freedom which we cherish.

It has been my experience that most persons who choose a Congregational Church have done so very deliberately. Diversity and freedom of mind, spirit and movement is the cornerstone of our heritage. We take seriously Christ's words that when two or three are gathered together there is the Church of Christ. It is completely alien to freedom in Christ to go further and assert that one group gathered in Christ can assert any control of any sort over another group. Nor can any association of these groups assert any authority whatsoever over any other group of two or three who are gathered together in the name of our Lord. The type of control and obligation that exists between groups of Christians is the obligation of love. Now the obligation of love and the corresponding sense of responsibility for the well-being of all Christians is not one that can ever be forced or restricted or channeled. It is a spontaneous welling-up within us. As the love and mercy of God have enriched and made new our lives, so are we enabled to reach out to our fellowmen.

It is entirely possible and in fact occurs that some groups of Christians wish to enter into obligatory relationships. That is their prerogative and we wish them well. This is why we have always been in the forefront of the ecumenical movement in cooperation with others who call themselves Christians. We have desired to share with others who call themselves Christians because we can do no other. The communal sense of the Christian movement makes its own inherent demand upon us that we reach out in friendship and love.

Every Man Unique

Every member of the family of man is a unique individual. This means among other things that every one of us has his unique private experience with the world — the world of nature and the world of man. There are, needless to say, certain experiences which we all have in common. If it were not for that we would not be able to communicate at any level. Our common humanity unites us with all people so that we can share and rejoice with others. We also share the grief and horrors of life with others.

Each person has private experiences unique to him, as he is related to the world in which he finds himself. It is this private experience that ultimately determines our needs and aspirations including our religious needs and aspirations. And in the wisdom of God (or perhaps it is the wisdom of man) — this diversity has been recognized in the religious life. There are those who must have authorities define for them their relationship to the Divine, and for those who have this need it is perfectly valid.

There are also those of us who must have all restrictions and authority dropped from us. We believe that God has more truth yet to come from His holy Word and we want to be free to follow as we are led by the promptings of the Holy Spirit. We must be cautious in affirming this as the only way. It would be absurd for any of us to assert that this is the only way to lead the religious life. We affirm simply that this is our way and the way that is congenial to our spirit.

Long ago the priesthood of all believers was affirmed in the Protestant heritage and ever since it was affirmed organizations of men have attempted to water down the real meaning of that conviction. And just as vigorously have those who felt the need for the freedom of the human spirit reaffirmed man's right to be human in this unique respect.

Obedience and Persecution

Obedience to the promptings of God is often opposed by the established order — sometimes because of the principle; sometimes because of the person. For instance George Fox was led in beliefs to complete conformity of his life to the guidance of the Inner Light. And for this he was imprisoned at eight different times. But while he met this hostility, his spiritual sincerity, his earnestness and the impression that he conveyed a message not his own won many converts to a movement that is held in the highest respect today.

A footnote to this tragedy is that for those who are led to a pacifist position by the Inner Light, prison may yet be the conclusion.

We must be careful about identifying our obedience as always united with the eternal truth of God. We are very finite creatures who have a very limited perspective at best. Sometimes our obedience is silly and naive. But let us be desperately honest in our search for truth. Let us create a climate where all convictions receive a hearing — a hearing that is given with the greatest respect. And when conviction comes to us let us beware of thinking for a moment that we have the one Truth.

Let us be cautious in thinking that all people should take this road.

Religious affirmation is achieved only through wrestling with life at its deepest levels. And if in the very depth of your life God speaks to you in a way different from the way in which he speaks to me, then I must respect and trust the integrity of your conviction.

The Tie That Binds

What binds us together in fellowship is not agreement on programs which we may undertake — although we may be finally in essential agreement. Instead it is the vital exchange that occurs between us, a vital exchange that goes to the very roots of our lives whether you want to call it love or compassion or trust or tenderness or all or any combination of these. It is in the vital exchange that a community of persons becomes a living reality. The religious community is not held together by leaders or committees but it is held together because our lives have been interpenetrated by

Facing Problems As He Would

Mrs. George J. Berkaw, Jr., Detroit, Michigan

(This article was the first in a Lenten series on "What My Religion Means To Me" in the Detroit FREE PRESS, and is reprinted here by courtesy of Adrian Fuller, Religion Editor. Mrs. Berkaw is a member of Mayflower Congregational Church, Detroit, and is on the Commission on Women's Work of the National Association.)

Since I belong to a convenanted "fellowship of believers," with no body of dogma to guide me, no creed to define my faith, and no authority beyond the local church to discipline me, "my religion" must be uniquely mine.

To me religion is not the rendering of lip-service to doctrine about Christ, but the difficult task of facing every-day problems as I think He would. I am tested in the busy supermarket, behind the wheel of my car, in the way I disagree over trifles — and over fundamentals, when I am maligned, when the truth is not "popular," and when the wrong way would be so much "pleasanter."

"I Must"

IT MEANS THAT I must revere the Bible as the inspired record of man's unceasing quest for God and the meaning of life, and Christ's eloquent answers for the searcher.

I must fully respect differing religious views, for I cannot deny to another the right I claim. I must admire the Christ-way of living wherever I find it. I must endeavor, even though I falter and stumble, to follow Christ's "two great commandments."

Religion implies a manifold responsibility — to my Maker, to the great company of His children everywhere, to the church of my choice, and (even as for Job) to "my own integrity." I am sure that only by serving all the other responsibilities do I fulfill my first — to God.

Fields of Christian Service

EVERY MEANS of livelihood is enhanced if it can be seen as a field of Christian service. Every volunteer, giving of self for mankind, is practicing religion. Every donor to charities is helping (in proportion as his gift is not consumed in management and "communication" expense, etc.) to be his brother's keeper.

In my Church — since I chose a completely autonomous fellowship of which Christ alone is head — I have an obligation to help make it a mirror for the teachings of Christ, a consecrated fellowship radiating friendship, compassion and simple honesty.

Three of God's gifts I must use to the utmost in the service of His Church: the mind to reason, the conscience to be guided, the heart that I may be moved to love.

Above all, and beyond all I believe life is a sacred gift, not to be squandered or misused, but so husbanded that, at the last, it may be returned "well pleasing in His sight" to the Giver, to Whom be the glory, the power, and the praise forever.

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the Divine Center. And as we have had our lives moved by God we are enabled to move toward one another — and in this movement the religious community is brought into being.

It seems, then, that if any one of us is to retain his integrity as a human being and his own integrity and obedience to the Holy Spirit; that is any one of us for whom the removal of restriction and authority is important, if we are to retain that integrity then we must choose freedom for ourselves and for our neighbor.

OUR DEVOTIONAL COLUMN

Rev. Charles T. Hodgkins, Gardiner, Maine

Amos 7:8b *"Behold, I am setting a plumb line in the midst of my people Israel."*

Recently the newspapers were filled with stories of payola and corrupt practices throughout various industries, businesses, and labor unions. A few years ago, corruption in government held the headlines. The enduring problem of juvenile delinquency is no nearer to a solution than ever. All these problems in our social relationships are serious, especially today in a nominally Christian nation. Alfred North Whitehead, commenting on the course and progress of ideas in a civilization, wrote, "When such evils culminate, either they are corrected by the introduction of some new principle, or they destroy society. In the case of the classical civilizations, these alternatives were not exclusive: they both happened."

No new principles seem to be forthcoming and society as we know it is in danger of destruction. There is, however, an alternative which is not considered new, yet each time this principle is followed implicitly, its freshness and newness are acclaimed. This is the Christian ethic as embodied in the teachings of Jesus. The greatness of Christianity, the greatness of any valuable religion, consists of its "interim ethics."

Amos, speaking to his time as well as ours, saw a vision of a plumb line set in the midst of the people. The religious plumb line was and is an ethical and moral standard. The Christian of today has such a standard set before him. It caused quite a stir when a character in a Broadway play exclaimed, "But I always compare myself to Christ." Why the stir? Isn't Christ our plumb line? As any carpenter, plumber, or mason will tell you, a structure raised without reference to a plumb line is not true and square. Nor is any life not compared with the life of Christ true and square. It is the loss of the "interim ethics" which permits the moral degeneracy we deplore. It is the failure of church members and friends of the church regularly and searchingly to compare themselves with the man from Galilee that causes ethical retrogression.

"But," you protest, "we live in a complicated society and can't possibly live up to the ideals which were given to the disciples and apostles." That's true enough. It was a gracious, simple mode of life, combined with a fortunate ignorance, that endowed mankind with its most precious instrument of progress — the impracticable ethics of Christianity. We are sophisticates, living in a complex society far removed from that of the early Christian church. Our standards of living have changed. Even the ideological conflicts have changed. We are now in the midst of a cold war between totalitarian states and free societies.

Yet in the midst stands the plumb line set by God, against which we must measure ourselves. This standard cannot be perverted, nor will it change. It is the answer to the restless, uneasy spirit which causes and permits moral degeneracy. We can become like the Christ in everything except that which made him the Master.

Until such time as we begin to believe the teachings of Jesus as demonstrated by our actions, so long we must suffer the effects of corruption and moral degeneracy. So long as the Galilean images are but dreams of an unrealized world, so long they must spread the infection of an uneasy spirit.

DAYS OF DANGER FOR A CHURCH WITH POWER

Henry David Gray, Ph.D., Hartford, Connecticut

Zechariah 4:6. "This is the word of the Lord . . . Not by might, nor by power, but by my spirit, says the Lord of hosts."

A great biblical scholar has put this passage from the prophet Zechariah in these words. "Not by your own strength and energy, but by means of my omnipotent power, you shall succeed in the great work which you have undertaken."

Here is a word of the Lord for a Church with power. It was spoken in a day when the religious leaders of Judah had gained great power, in a day when they had the ear of King Zerubbabel, in a day when they were engaged in a tremendous building project, in a day when they were recognized and aided by the government of the Emperor Darius, and in a day when the importance of the ideas and ideals proclaimed by the prophets was beginning to recapture the interest of the people. The days of the Church's power moulded a nation's worship and religious life into the pattern which existed in the days of Jesus. The Master called this pattern one of the chief obstacles to true worship and right personal relationship to God. The words which He spake to the Samaritan woman "Worship the Father in spirit and in truth" have in them an echo of the words spoken by Zechariah five hundred years earlier. "Not by might nor by power, but by my spirit, says the Lord."

Days Of Power

We live in days of power for the Church. As recently as the 1930's, the place of the Church in American life was a mere shadow of that which it occupies today. Consider the growth of Church membership. There are more than 100,000,000 members in the Churches of the United States. More people attend Church services than at any previous period in our entire history. Consider Church building. In spite of the phenomenal spurt of Church construction in Europe in the years from 1100 to 1400, American activity today represents the largest effort in Church building history. And the end is not yet.

Consider the amount of space given to the Church activities by the newspapers, news magazines, slick paper journals, and mass media of communication like radio and television.

Consider Billy Graham as representative of the whole approach to people in masses. Incidentally, I am not wishing to criticize his work. What I want to underscore is the fact that millions did fill Madison Square Garden, other millions did "listen in," and many other millions do "listen in" regularly to a whole galaxy of religious broadcasts. All this indicates that a lot of people are paying heed to the Church today who would have passed it by without a nod in the 1920's or even in the 1930's.

Consider the remarkable number of books with a religious theme which are read in our country. Consider the change in the motion picture industry since the days when Cecil B. DeMille pioneered "The King of Kings." Consider the stage. Consider any local community. It would be very difficult for any politician in any city in the United States today to ignore the Church. In some places such action would be political suicide.

Plainly, America has already entered an era in which the Churches possess tremendous power.

Not The First Time

This is not the first time in our history that the Churches have had great power. In early New England the Congregational Churches had tremendous influence. In early Pennsylvania the Society of Friends had a powerful voice. In early New York, when it was New Amsterdam, the Dutch Reformed Church possessed great weight.

Earlier in the history of the western world, the Pilgrims and other Protestants had had to flee from tyrants who used the power of the Church to stifle religious, intellectual, moral, and political life. At terrific cost of treasure, of homeland, of life itself, they had won liberty of conscience under Christ, and they were not minded to return to the bondage from which they had been set free at so great a cost. They knew the days of danger faced by a Church with power. I am not at all sure that America realizes these dangers today.

What Are Some of Them?

The greatest danger which must be faced by a Church with power is the danger of losing sight of its true purpose. One of the dangers faced by a Church with power; that is, the danger of confusing loyalty to an organization with loyalty to Christ, the danger of substituting the all-powerful Church, under the guidance of infallibly-right leaders, for Christ-centered souls united in a spiritually-alive Church.

The Danger of Conformity

A second danger faced by a Church with power is the danger of conformity. Dr. Paul Tillich, of Harvard, one of the keen minds of our age, said in New York recently, that an age of conformity is about to overwhelm America, and he urged that we "resist the seemingly irresistible forces of conformity of present-day society."

One of the very first acts of those interested in a Church with power is to organize the Churches so that they will do what they are told to do. But Congregational Christians believe that we have a contribution to make, and that part of our contribution is to maintain the rights of non-conformity, the need for the free conscience, the need for personal devotion and conviction, the need for individual reasoning; in short, we face up to the danger of conformity in the days of the Church's power. We hold it to be better to run all the risks of liberty rather than to accept the false and temporary security of conformity, which, we are sure, can only lead to the need for a new Reformation. We hold that the true influence of God in Christ is "not by might, nor by power, but by the spirit of God."

Churches and Special Interests

A third danger which must be faced in the days of a Church's power is the danger of aligning the Church with some special group in society, or with some particular racial, political, economic, or social party or program.

That danger is present among American Christians. These are those in the powerful bodies of the national Churches who do not hesitate to say, "Lo, here, this is the Christian thing to do," and, while I have not yet read a report that declared non-followers to be un-

DAYS OF DANGER *continued*

Christian, I have read many reports which came highly close to that extreme.

Fourth, days of power are days of danger because they reduce the level of life to the lowest common denominator.

The pulling of life down to a common standard set by a super-church is one of the dangers of days of power. How easy it is to set a standard low enough to make being Christian a very "mean" thing. When I was trying to decide whether or not to attend one of four great American theological schools, an official of a certain denomination came to visit the Church where I was then assistant minister. He took me into the pastor's study and asked me to sit down. Then he said, "Now young man, I want you to go to such-and-such a theological school, and be ordained in our Church. And there are four good reasons why this is the best choice you could make. First, you'll have a job guaranteed you all through your life in our denomination. Second, you won't need to worry about the people in any Church you serve because we are here to protect you if you need help. Third, you can get about five years of sermons ready, and then use them over in each Church as you go along. And fourth, when you retire, we've got a plan to take care of you."

I listened, thanked him, and went out — convinced that here was one Church body which was not meant for me, nor I for it. The idea of a ministry reduced to a standard mean, with a round of sermons to re-preach throughout life, and the idea of being protected from people whom I expected to love and serve as pastor — the whole notion of "the mean" seemed to me too mean to be a call of Christ to my soul. It still does. When the organized Church gets the power to reduce life to such a standard mean, it has lost the creative freshness, the glad spontaneity, the happy fellowship, and the amazing variety of the New Testament followers of our Lord Jesus Christ.

The Danger Of Corruption

Let me mention, briefly, just one more of the many dangers of a Church with power; I refer to the danger of corruption. It was H. G. Wells who once observed that as soon as man thinks he is God, he begins to act like the devil.

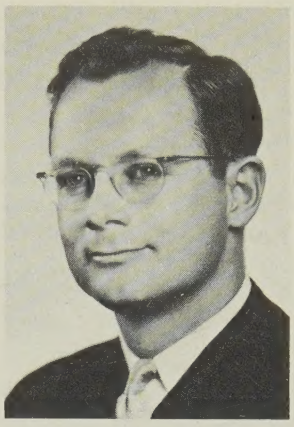
There are in the United States today Churchmen with tremendous power. We believe them to be men of integrity. Now, if they are trustworthy men, why can't we be content to let power be given unto them? As one minister put it, "Why can't we?" Because the issue is not their sincerity, but the wrongness of this kind of power in anybody's hands. Lord Acton years ago pointed out that power corrupts, and that absolute power corrupts absolutely. The record of the centuries is plain for all who wish to read it. Power used benevolently at first can be used malevolently later on, and usually is. Furthermore, power over the soul is basically wrong, since the soul is directly responsible to Christ and to Him alone.

Truly, these are days of danger for a Church with power. We have power. We are in danger. But thanks be to God, there are ways of promise, too. It is our task to make our Congregational Christian Fellowship widely inclusive in viewpoints, deeply committed to the well-being of the individual, eternally vigilant in the cause of righteousness, justice, and good will, and dedicated to the enlisting of leaders who shall hear

From the Executive Secretary

Rev. Neil H. Swanson, Jr., Milwaukee, Wisconsin

BEFORE YOU VOTE, BE SURE TO DISCUSS!



I intend to comment on a distortion of truth. I wish that I did not need to use such harsh words. But I feel compelled to do so.

There is a widespread belief that there is no further point in discussing the "United Church of Christ." The reason given for this belief is that this new denomination is now a reality. On the basis of this premise, it is contended that the time for discussion of the issue is past.

I claim that this is false. The facts are these. In the summer of 1957 the Evangelical and Reformed Church joined with the General Council of the Congregational Christian Churches to form an entity known as the "United Church of Christ." But the action of the General Council does not and cannot make any local Church a member of this new denomination.

Your Church Must Decide For Itself

If the plan outlined in the present draft of a Constitution is carried out, each local Congregational Church will be confronted with an important decision — to vote approval of the Constitution, to vote disapproval of the Constitution, or not to vote at all. Involved in this discussion is the question of joining the "United Church of Christ."

Let us agree that the issue is not whether there should be a "United Church of Christ." The real issue is whether a particular local Church wishes to join the "United Church of Christ." It is my contention that this is an extremely important decision for any Church to make. Do not let anyone convince you that there is no need for discussion. Important issues need to be faced and basic questions need to be answered before any Church should vote on a proposition as important as this.

Here are some of the questions which ought to be raised. Do you want to preserve the Congregational Way? Does the Constitution significantly modify Congregational principles? What kind of Christian unity do you want? Do you believe in fellowship as compared with consolidation of Churches? Do you believe in the freedom of the local Church? Do you want a more tightly organized national and regional denominational structure?

While the "United Church of Christ" may be a reality at some levels, it is not a reality at the level of the local Church. As a matter of fact, every local Church has to decide whether or not it wishes to join the new denomination. Is it not reasonable to assume that adequate discussion of the issues will take place in every local Church before such an important decision is made?

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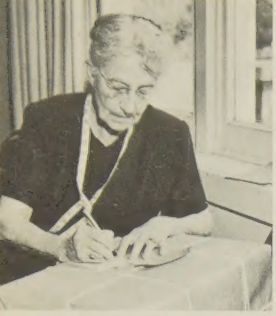
continued from column 1

and answer the call of God in the depth of their own souls . . .

Never forget these words, *"Not by might, nor by power, but by my Spirit, says the Lord."*



WOMEN'S WORK

MRS. ROBERT E. COLLINS, Chairman
1014 FLORAL DRIVE, S.E., GRAND RAPIDS, MICHIGAN

On Program Planning

Certainly programs shouldn't just "happen." Some definite purpose should be served by *each* program and by the *overall* program. As you plan in the coming months for the next year's meetings, whether your group is large or small, provide for a balance of interests.

How can a willing but inexperienced chairman prepare a program, how choose a topic, where find material, how present it? We share here *one* method of attack, applicable to many fields though for example applied to one. The author reminds you that you are bound by no rules of procedure; if these suggestions are not applicable to your group, adapt your own — and if they "work," won't *you* share them through our Commission on Women's Work?"

Developing A Program
by Mrs. Albert Castelli, Detroit

I begin by asking myself a few specific questions:

1. What is the area of concern for this meeting? Let us assume the answer is: Missions.

2. What are Missions — and how am I involved? Mission projects are for the extension of Christianity in those areas and among those peoples who are in need. As a Christian I have an obligation to spread the light, and the same obligation exists for every Christian group.

3. What are specific Congregational projects, and where can I learn about them? Commission on Missions of the National Association of Congregational Christian Churches, 176 West Wisconsin Avenue, Milwaukee 3, Wisconsin, Missionary Society of the Congregational Christian Churches, 100 North LaSalle Street, Chicago 2, Illinois. Articles in THE CONGREGATIONALIST. Material put out by the Commission on Women's Work, and elsewhere.

4. How can I choose a project for program presentation? The chairman (or committee) must decide on the basis of the particular group its interests, abilities, age spread, resources.

For Example

We decide to present the needs of Piedmont College ("Women's Project — our Shared Benevolence" for 1960). This may be broken down into various areas: Thrift Shop, Scholarship Aid, Men's Dormitory, general financial assistance, and the like. If this is an initial introduction to Piedmont general background information should be presented: location, types of training available, character of area and student body. Books on social and economic geography, an atlas and encyclopedia can supply general information on average income, means of livelihood, and other matters. The College (Demorest, Georgia) can send brochures and pamphlets. Articles in your file of THE CONGREGATIONALIST can be consulted for specific needs. We can now develop our attack. 1. Purpose: to present Piedmont so that the group will be stimulated to understand, to care, to take action. 2. Presentation: a playlet is our choice for this program because many women can be involved in writing, acting, costuming, staging; it can be done with "home talent," enabling active participation and eliminating outside speaker or costly venture; facilities are adequate (availability of personnel, props, audio-visual aids, and physical facilities are essential considerations in planning the type of program); variety in presentation keeps the fellowship program balanced and maintains interest.

We Plan the Play

Plot: A mother faces the problem of deciding which (if either) of two equally loved and qualified children shall have the opportunity to go to college.

Scene: A group of women chit-chatting as women will at a circle meeting or simple social gathering in one of their homes. Conversation turns to high school graduation. Anxious mother bares her dilemma. Hostess produces pamphlets on Piedmont: information on Thrift Shop, work scholarships, and other matters. Other mothers recount experiences. Leading questions bring out all information. The ending? What you make it! One now, one later; neither; or both — with scholarship and work opportunities. Someone (maybe the minister dropping in) might suggest this as an all-Church project to work on.

Action Unlimited

At the close, the chairman might summarize: the right of all qualified children to educational opportunity; that the future of America — of Christianity, of Congregationalism — rests in the hands of coming generations who must be educated to understand the era in which they live; that Christianity demands of us that we help one another to achieve education, independence, self-realization.

After some such presentation it seems safe to say that your audience would never be "unaware" of this application of Congregational Christian caring and sharing. A brief commentary would be valuable for future reference; if action is taken it should be indicated.

WE MUST IMBUE OUR WOMEN WITH A SENSE OF WORTH, AND WITH DEDICATION TO OTHERS LESS FORTUNATE, IN SUCH A WAY AS TO NURTURE CHRISTIANITY IN THE WORLD OF TOMORROW!

Contest Entries to be Available

As rapidly as possible entries in the Educational Project contest of 1959 which are suitable for group use will be made avaliable in mimeographed form. Announcement will be made on these pages as they are prepared.

"Five Vignettes" is available now at the NACCC Office (176 West Wisconsin, Milwaukee 3, Wisconsin). This is a series of dramatic sketches tracing the idea of the priesthood of all believers and its logical extension in the Free Church. Closing scene is a Congregational youth camp, U. S. A. Overall time is about 30 minutes. It may be very simply staged. It calls for a cast of 12 (10 boys, 2 girls), but could easily be done by two boys (in multiple roles) and two girls.

NATIONAL ASSOCIATION PILGRIM FELLOWSHIP

Marilyn Heaney, Secretary, 1874 Lake Drive S.E., Grand Rapids, Michigan

"BUILDERS OF BRIDGES" THEME AT McKEESPORT

The annual spring Pilgrim Fellowship Rally of the Pennsylvania Association of Congregational Christian Churches was held in the First Congregational Church, McKeesport, Pennsylvania on March 26, 1960.

A good attendance from at least seven area Churches attended. High points of the program consisted of special devotional speakers and seminars on the theme "Builders of Bridges." Recreation at the local YMCA provided afternoon activity and a banquet climaxed the day.

Officers for the year were elected as follows: President, Donna Auberle, McKeesport First Church; Vice President, Darlene Rahner, Tarentum First Church; Secretary, Joyce Hacker, Slope Congregational Church; Treasurer, Arlene Goodyear, McKeesport Evangelical Church; Adult Advisor, Mrs. Bertha Gavlik, Bethlehem Church; Ministerial Advisor, Rev. Howard Landes, New Castle First Church.

The Pennsylvania Association Fellowship sends greetings to their sister Pilgrim Fellowships and it is our hope that together we may further the witness of Jesus Christ and the liberty of the Congregational Way.

(Reported by Rev. Howard J. Landes, New Castle)

NORTHEAST COUNCIL MAKES PLANS

Twenty-two delegates from Pilgrim Fellowship groups in the Northeast assembled for a meeting at the Winthrop Congregational Church, Holbrook, Massachusetts, from Friday evening, April 29, through Sunday noon, May 1.

Plans were made for the "School's Out" rally, to be held Saturday and Sunday, June 25 and 26, at Hartford. Registrations should be made by June 20 with South Congregational Church, Main and Buckingham Streets, Hartford 3, Connecticut. The theme will be "Can We Be Christian Today?" A key-note speaker will open the sessions at 2:00 p.m., and after a business meeting, "buzz sessions" will be held on several aspects of the main theme. After a vesper worship there will be an outdoor buffet supper (weather permitting), and evening recreation, followed by a devotional service.

For Sunday, Bible classes and morning worship are first on the program, with business and discussion sessions in the afternoon. After supper the oversea project will be presented. Those who wish to remain in Hartford overnight should indicate this when they register.

Summer End Conference

The Summer End Conference will be held from August 29 to September 3 at Camp Cowasset, North Falmouth, Massachusetts. Rev. George Weekly, 50 Ascan Avenue, Forest Hills 75, New York, will be Dean. The cost will be only $30.00, thanks to the generosity of the owner of the camp, who is a devoted Congregationalist. Young people of the 10th, 11th and 12th grades in school are eligible. Registrations with $5.00 deposits should be sent to Dean Weekly by August 7.

The theme of the week will be "Personal Relationship In A Christian Perspective." Leaders will include Mr. Weekly, Rev. John R. Elmore of Hartford, Connecticut, Rev. Robert Simpson of Skowhegan, Maine, Mr. and Mrs. Cubie from Scotland. Mr. Jack Whitehead of Hartford will be music leader.

In addition to Bible study and discussion and worship sessions, there will be swimming, boating, campfires, movies and dancing. Those who attended the Camp Cowasset Conference last year will want to come again and urge their friends to enjoy this experience also.

Boating at Camp Cowasset

Recreation At Council Meeting

After luncheon on Saturday the group went to Plymouth to visit the "Mayflower II," then proceeded to the summer cottage of Mr. and Mrs. Robert A. Colburn at South Wellfleet on Cape Cod, for a cookout and a devotional service. On Sunday morning the delegates attended the morning service in Holbrook and after dinner returned to their homes.

Youth Service Project

At last report, young people from New York, Connecticut, Iowa and Illinois were enrolled in the Italian Youth Service Project, to sail on July 9 on the S.S. *Olympic* for Naples. The itinerary includes visits to Naples, Casa Materna, the Pompeii ruins and Vesuvius, and the Isle of Capri. A little over two weeks will be spent with Italian and other young people at Camp Agape. Before returning they will visit Waldensian leaders. They will leave by plane for home on August 31. Mrs. Henry David Gray will be in charge of the Pilgrim Fellowship contingent.

"UNALIENABLE RIGHTS"

Palmer D. Edmunds, Esq., Chicago, Illinois

Indigenous in the religious and political life of Americans is the concept that "all men are endowed by their Creator with certain unalienable rights." These rights are grounded on "the laws of nature and of Nature's God." In strikingly significant contrast with such "rights" as humanly-instituted governments, whether civil or ecclesiastical, may presume to grant or to recognize as "reserved," and which by the very nature of such a transaction are subject to future limitation or recall, these unalienable rights are beyond the reach or manipulation of human hands.

Among these unalienable rights is the right of each individual to identify himself with the church of his choice. To the Congregationalist this means that he may gather with others of like mind in an autonomous group for the inspiration of Christian fellowship. Commenting on the Mayflower Compact, Richard L. Perry has recently characterized it as "one of the most significant political products of the great religious struggles which rocked the world during the sixteenth and seventeenth centuries. It is famous not only for the ideas contained in its few lines but also for the ideas which lie behind the document." Mr. Perry pointed out that it represents the application to the affairs of civil government of the philosophy of the church covenant which was the basis of Puritan theology.

This theology found in the Scriptures the right of men to associate and covenant to form a church and civil government and to choose their own officers to administer both religious and civil affairs. Each member of the congregation had a vote in the election of officers and each congregation was considered as independent and autonomous of every other and not subject to the authority of any centralized church hierarchy. (*Perry, "Sources of Our Liberties" 55 (1959) Quoted by Permission of American Bar Foundation.*)

An Inevitable Difference

Implicit in the concept of full freedom is, of course, the right to surrender even "unalienable rights." It is true that the Christian who becomes a member of a Congregational Church surrenders his individual freedom in so far as the law of his own Church prescribes. But in the making of that law he has equal personal voice and vote. For him there is no "higher" church law. Preserving in full measure his unalienable religious rights, by tradition and practice that Congregational law pays immaculate deference to his individual conscience in spiritual matters. This is not true of the Christian who becomes a member of a corporate church, and who finds himself unheard and submerged in the working of its vast system of ecclesiastical judicatories, which pronounce its laws from a summit far removed from his humble congregation. By similar token, a Congregational Church can surrender its autonomous birthright. If it does so, it finds its rights thereafter measured by the law of the corporate body of which it becomes a unit. The result could not be otherwise, else the part would be greater than the whole.

Nor can words make it otherwise. It is no answer to suggest that the individual or group surrendering an inherent right to a centralized governmental body, whether civil or ecclesiastical, can be fully protected by words purporting to grant it back or purporting to assent to its retention. The unalienability of such right is bluntly negated by the verbiage which makes its disposition the subject of bilateral bargaining.

The Lessons Of History

The constitutional history of our country, as well as analytical theory, demonstrates convincingly that under such circumstances the rights involved are accorded future recognition only in so far as the central power finds consistent with its purposes. Thus, it was originally assumed by our Colonial Forefathers that the grant of rights in the charters under which they settled in the New World included all the "rights of Englishmen" implicit in Magna Charta and the English common law. Such rights were indeed stated in the charters. But every school boy knows that in practice they were not respected, and that they were vindicated only through victory in the American Revolution.

Additionally enlightening is the experience with the Tenth Amendment to the Constitution of the United States, which provides that the powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively or to the people. It is a matter of common knowledge that in so far as this was conceived to constitute an effective reservation of rights by the several states of the union or by the "people" as against federal assumption of power, this section of the Bill of Rights has become, in the course of our history, pretty much of a dead letter. Justice Stone, of the Supreme Court of the United States, referred to this Amendment as stating "but a truism that all is retained which has not been surrendered," and went on to say: "From the beginning and for many years the Amendment has been construed as not depriving the national government of authority to resort to all means for the exercise of a granted power which are appropriate and plainly adapted to the permitted end." *United States* v. *Darby, 312 U. S. 100 (1941).*

Relying on the Commerce Clause, which grants power to the Congress "to regulate commerce with foreign nations and the several states" and other broad constitutional grants, the Congress has consistently broadened its controls over social and economic affairs, reducing the state to a position of relative impotence. As Justice Stone indicated, the Supreme Court has found justification for this accretion of federal control in the end sought and the broad powers granted in the Constitution.

"Centralization Is Not Vitalization"

Having in mind the truth as expressed by Woodrow Wilson that "we are certified by all political history of the fact that centralization is not vitalization; moralization is by life, not by statute," one may have reservations as to some aspects of centralization in this or other fields of government. Nevertheless, one may yet accede to the virtual inevitability, if not desirability, of what has thus transpired. A primary function of civil government is to insure the safety of its citizens. The first stated purpose of the Constitution of the United States is "to form a more perfect union." Living in that period of our national history when the existence of our nation has been challenged in two World Wars, with good reason we may feel moved to give thanks that it could by constitutional means attain the attributes of physical power necessary to insure its survival by military might and that it can today muster the concentrated economic and military resources to compel peace in a world yet subject to the dictates of armed force.

Congregational Bookshelf

Rev. Royal G. Davis, Los Angeles, California

Paul Revere was a Congregational layman who made his mark on American history. We now have a book proving that he hung his famous lanterns on a Congregational Church rather than at Christ Church, Episcopal, as tourists are told. Very impressive evidence is laid out for this commendable rewriting of Revolutionary history in SECOND CHURCH, THE OLD NORTH.

The Second Church of Boston represents one of the historic colonial shrines of Congregationalism and contains a living record of free church life from the 17th century to the present. John Nicholls Booth has prepared a valuable church history filled with warnings from the past and lessons for today.

Second Church was gathered in 1649 by seven laymen and from the outset reflected the growing edge of Congregational lay opinion. What other church can boast of such diverse clergy as Cotton Mather and Ralph Waldo Emerson? One symbolized the theological concerns of the 18th century as the other reflected the poetic hopes of the 19th.

From 1802 Second Church dared to be enthusiastically independent. Its early support for Unitarianism shows its deeper concern for the complete liberty of the Christian man against all efforts to curb and pen it in with creeds and ecclesiastical uniformity. If Congregationalism had remained true to the absolute autonomy of the local church under Christ, there might never have been any Unitarian departure. By putting organizational unity and theological similarity uppermost, Congregationalism split wide open.

Old North Church again took its rightful place in Boston during the Second World War under the ministry of Dr. Walton E. Cole. His clear exposition of American ideals received broad coverage in the press and radio. Once again the voice of Paul Revere was heard in the defense of a free church in a free world. Called to the pulpit of First Congregational Church, Detroit, Dr. Cole served as the gracious host for the 1958 meetings of the National Association. THE STORY OF SECOND CHURCH is available for $1.99 from the church office, 874 Beacon Street, Boston 15, Massachusetts.

Books Suggested By The Editor

As announced briefly in the May CONGREGATIONALIST, Prentice-Hall Inc., of Englewood Cliffs, N.J., has arranged to publish the prize-winning manuscript of the Savoy Tercentenary Contest of 1958. This book "The Congregational Way" by Rev. Arthur A. Rouner, Jr., now pastor of the Eliot Congregational Church of Newton, Massachusetts, will prove to be a most thoughtful exposition of the meaning of Congregationalism. Not in many years has this subject been dealt with so thoroughly and in such a practical manner, with an emphasis on the truly spiritual nature of genuine Congregationalism which is both informing and challenging.

This book is expected to be in bookstores in the fall of 1960, and will sell for $3.50 a copy.

"The Quest For Church Unity" by Dr. Matthew Spinka, reviewed in these columns in March, should command the interest and serious thought of everyone, lay member or minister, who wishes to be informed on the issues involved in the ecumenical movement. A church historian of note, Dr. Spinka deals thoroughly and impartially with the problems arising in the quest for unity. This book, published by Macmillan last February, may be obtained at bookstores for $2.50.

"UNALIENABLE RIGHTS" *continued*

We are not here concerned with the "sword's loud clashing," but rather with the welfare of the "still small voice." However, Professor Thomas Reed Powell's statement that "those who look officially at the Constitution may to an extent create it in their own image" applies with the same relevancy to those who "look officially" at an ecclesiastical constitution as it does to those who look at the Constitution of the United States. The key to the measure of recognition that will be accorded to the individual rights of the constituents of an ecclesiastical government may also be found in the statement of its purpose and the powers granted therein, express or implied.

"Rights" in the United Church

The proposed constitution of the United Church of Christ is studded with significant statements of ends and purposes, reference to only a few of which will suffice to demonstrate the point as here involved. Thus, such phrases as those expressing oneness in Christ, making effective a common witness and recognizing "responsibilities at home and abroad" for a variety of activities embodying every conceivable element in the religious curriculum, provide broad reference points for the exercise of centralized ecclesiastical power, by comparison with which the Commerce Clause of the Constitution of the United States seems altogether superficial. And what of the awesome pronouncement that the congregations of the United Church of Christ have "a God-given" responsibility for an ecclesiastical organism brought into being by the hands of mere men. But they can look forward with certainty to programs conceived by the sponsors of that organism in which the relation of the local church and its members will be ordered in conformity with the assumption of such "God-given" responsibility. In the working of the process short shrift will be accorded to Congregational rights, "granted," "reserved," or otherwise. Nor will those who have relinquished those rights be able to help themselves.

The Mayflower Compact, too, expressed a purpose. It made plain that our Pilgrim Forefathers undertook their voyage to the New World "for the Glory of God, and Advancement of the Christian Faith." Here was a statement of "responsibility" truly inspiring and eternal in its concept, and one which has actuated all Congregational Churches following in their train. Unalienable Christian rights have been and will remain safe under this simple, yet all-inclusive Congregational formula. Congregationalists will hesitate long before they will exchange it for a discipline which in its workings will deprive them of their inherent Congregational right to choose their own way for the advancement of the Christian Faith, and impose upon them asserted "God-given" responsibility for a man-made organism.

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FROM THE LETTER BOX

Editor, THE CONGREGATIONALIST:

When one constantly faces the type of problems we face in large cities, he will see that free Churches must be able to give thoughtful answers as to how they can meet the need for bettering the situations which confront us. We have, for instance, in the Los Angeles area a narcotic traffic problem. We have teen-age gangs. We have a large amount of drinking and gambling. We need to hear from National Association ministers on these things, for they are the ones who confront these problems in their own Churches. We need scholarly type articles which tell how other Churches in large centers of population have handled similar situations.

I do not contend that Churches should run civic officials on these matters, but I do believe that free Churches can endeavor to meet these problems by initiating Church programs which will fulfill the needs of people. I believe that the increase in immorality indicates spiritual insecurity as well as economic insecurity. I also believe that young people as well as adults will not be so tempted into the "dens of iniquity" if a positive, forward-looking alternative is at least available. Many people look for an escape from their personal problems by way of immoral habits or practices. They should have something available which will help them *face* their problems.

All this may sound a bit nebulous, but I think it will help explain what is on the minds of so many in our Churches, laity and clergy alike. We all share it, but others may not have a way of knowing this until they see for themselves that this is so. Also, those who have not as yet taken a firm stand and who feel the concern mentioned would be greatly relieved to see that there are other thoughts in the minds of our leaders beside upholding the continuation of Free Congregational Churches. I want my friends, and people all over the country, to know *why* we believe in the Congregational Way; not based merely on historical backgrounds but because we feel sure that it can answer the contemporary problems facing humanity today and tomorrow.

Alhambra, California

MRS. JAMES E. SOLBERG

(Editor's Note: Letters and articles along the line of those suggested in this letter will be welcomed, and if possible will be published in future issues.)

DR. BELDEN'S VISIT

A number of Churches have made arrangements for visits by Dr. Albert D. Belden of London, England, during his projected visit to this country this summer. Others who wish to make appointments with him should address him c/o North Congregational Church, 21600 West 10½ Mile Road, Southfield, Michigan. Dr. Belden is to arrive in this country on June 24.

EXECUTIVE COMMITTEE MEETS

The National Association Executive Committee held a well-attended and enthusiastic meeting at the First Congregational Church of Detroit on May 3, 4, and 5, preceded by a meeting of the Program Committee for the Annual Meeting. Professor George V. Bohman of Royal Oak, Michigan, Chairman, presided at all the sessions.

Plans For Annual Meeting

Excellent progress was reported on plans for the Annual Meeting, to be held at the Congregational Church of Maywood, Illinois, on October 4, 5 and 6, 1960. Full details of this will be given in an early issue of THE CONGREGATIONALIST. A number of excellent speakers will be on the program, with ample opportunity also for the business which must necessarily come before such a gathering. Rev. Leonard H. Maunder, pastor of the host Church, reported that arrangements for entertainment of the delegates and visitors are well under way. All member-Churches of the National Association will receive notice in ample time to elect delegates, and a large attendance is expected.

Educational Commission Reports

The Commission on Christian Education, Rev. Robert H. Scanland of Pomona, California, Chairman, met concurrently with the Executive Committee, and on Wednesday evening Mr. Scanland reported on this meeting. Plans for several special projects designed to help the Churches in their educational work have been started. The complete report of this meeting will appear in our next issue.

FURTHER REPORT ON YOUTH COMMISSION

In addition to the brief report given in the May CONGREGATIONALIST of the March 12-13 meeting of the Youth Commission in Detroit, the following matters may be of interest.

Work with those beyond High School age was an important subject of discussion. The Chairman, Rev. Paul G. Pitman, requested a list of college students from the National Association member-Churches, which could be used in recruiting counsellors for summer camps and conferences. Organization of college-age youth fellowships, especially in Churches near college campuses, was recommended. The sending of news letters to all students from each local Church has proved helpful, along with vacation-time get-togethers for former P.F. members who are home from college.

Christian Life Service League

This League has been formed for the purpose of seeking out young people who may go into Christian Life Service of various types, including the ministry, religious education, missions and other callings. The National Association Churches will be asked to send names of students interested in Christian Life Service, and church-related colleges will be requested to furnish names when possible. Churches, through their pastors and youth groups, will be informed about this work, and colleges and seminaries will be requested to permit speakers on this subject.